

Zion's Herald.

WEDNESDAY, SEPT. 25, 1889.

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The youthful portion of the wide circle of Zion's readers will be especially interested in this week's issue, as it is a League number, largely devoted to League matters.

The "President's Note-Book," on page 2, calls special attention to the annual October meeting, at which time the subject of the formal dissolution of the Young People's Christian League in favor of the Epworth League will be discussed and acted upon. In another column the President has a pertinent word regarding the relations of the Society of Christian Endeavor and the League.

"Why We are Methodists" is practically answered by Rev. Theodore W. Hopen, in a sermon recently delivered by him at Topsfield, Mass.

The "Real Presence" is the title of a tender, uplifting hymn by Dr. J. E. C. Sawyer, suitable for use in League prayer-meetings.

The "Reports from the Field" are encouraging and full of suggestion.

The description of the new memorial buildings at Epworth, England, will have peculiar interest for League readers just now.

On the 6th page the "League Prayer-meeting Topics for October" are carefully prepared by Rev. F. H. Kainer, from those striking titles, "On Letters" and "Questions and Answers" find space on the same page.

"The Best Gifts" was written especially for the League issue by Meta E. B. Thorne.

Of how many of our League girls can it be truly said, "She always made home happy?"

Do not fail to read what Belle V. Chisholm has to say about "Home-Making."

On the first page Chaplain Beaudry continues the relation of his thrilling war experiences, in "Escape by Death and Otherwise from Liberty Prison."

"Our Springfield Letter" is a new departure, and we are happy to introduce our new correspondent, "Hazen."

The great interest manifested at present in the Deaconess movement, our church, will be enhanced by a personal of Prof. H. G. Mitchell's article, on page 3, relating to "Miss Bancroft on Deaconesses."

"Chicago Correspondence," on page 4, and our "Baltimore Letter" on page 5, contain reports from the members of the Epworth League in other far-off cities.

The editorial word to the members of the Epworth League is uttered frankly and somewhat at length in reply to the interrogative, "What is it to be a Christian?"

GOING ON.

We must remember that the Christian life is constantly going on. It is going on in the sense of duration, and it is going on in the sense of duty also. Each day brings its task. Religion is life, and we know that there is no intermission of life. When the physical heart stops beating, the man dies. So when the heart of love to Christ stops beating, when selfishness creeps in, and zeal flags, or in any way the springs of the religious life run low, then spiritual death begins to creep over the Christian.

The Christian life is going on, also, in the sense of direction. We are all either moving forward or moving backward. It is impossible spiritually to remain in a fixed place. Life is like Matthew Arnold's definition of God—a "stream of tendency." It is ever flowing on, either toward the good or toward the bad. Let us strive to keep our lives ever moving toward the goal of holiness, righteousness and purity—toward that divine life which is hidden with Christ in God.

A RELIGION FOR THE ELITE.

It would be amusing, if the subject were not too serious, to note the tragic interest of the secular press in the work of missions. The attention thus given to the subject must be purely disinterested, for it is not presumable that the general press has made large financial investment in the effort to evangelize the world. The staple of editorial notice consists in strictures mingled with a very generous allowance of wise suggestions. The secular editor, from the stand-point of personal experience and observation, must know very much about the real spirit and methods of missionary operations. He is prepared, therefore, to appreciate criticism and give pertinent counsel.

The waste of money is strongly emphasized, and the meagreness of results is deplored. Then, the missionary himself is taken in hand, and it is shown that he is not competent in intellectual outfit for the work which he has undertaken. Again, the missionary is charged with extravagance in living and with lack of proper consecration to his cause.

The latest criticism, however, assumes a different form. It is declared that the missionary misdirects his effort. It is said that he is leading only the lowly to the discipleship of the Nazarene. A religion is wanted particularly for the elite of these Oriental lands. A Mr. Kaneko, a Japanese educated recently at Harvard and thoroughly impregnated with the negative and skeptical philosophy of that institution, says: "The missionary idea has never penetrated the upper classes. They report a large number of converts, but we see little or no sign of their influence." This man urges that missionary endeavor should be confined more largely to the cultivated class in Japan.

The demand for an exclusive religion to begin with the distinguished few, is indeed very old. It was very emphatically heard from the Pharisee in the day of the appearance of the Son of God. The Pharisee was offended with the Christ, and crucified Him because He mingled with publicans and sinners and taught and healed them. Indeed, the most unique feature of the ministry of Christ is the fact that He purposely founded the spiritual kingdom, which He came to establish, upon the lowly and rejected of mankind. He said: "I came not to call the righteous, but sinners, to repentance." "For the Son of Man is come to seek and to save that which is lost." Paul, the model missionary

for all time to come, caught the spirit and mind of his Master and exemplified them with the most sublime self-sacrifice and success. Paul met the same criticism, however, so ripe to-day. He alludes to it in saying: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence" (1 Cor. 1: 26).

That is the divine process of missionary progress. This last criticism upon the missionary, then, is his highest commendation. It shows that he has the genius of the Founder of Christianity, and is doing His work in His way.

Unitarianism does well to magnify its effort in Japan, for this comprises the whole of its foreign missionary enterprise. How supercilious, however, is the assumption of superior adaptation to the Japanese, and the criticism of the methods and results of other missionaries! Are the Japanese more than a part of the great human family, with its moral infirmities and weakness of will? Does Unitarianism change in transportation? What the Japanese needs imperatively not less than the American, is a moral power from without to transform the life. Is Unitarianism likely to provide such an urgent need? If the Japanese ask for bread, shall he be given a stone? May we still continue to learn that the "common people" hear our missionaries gladly!

"WHAT IS IT TO BE A CHRISTIAN?"

We had been preaching nearly a year on our first charge, when a most intelligent lady in the congregation detained us one day as we stepped down from the pulpit, to request that some Sabbath, at our own convenience, we would preach a sermon specifically answering the above question. The request seemed reasonable, and we promised to comply. The desire, so frankly expressed, suggested a little thought—not all of it pleasant—for reflection. That the inquiry was sincere, we did not question. Could it be, however, that after nearly a year's preaching, this lady, who was a constant attendant, was really in doubt in the matter? Had our preaching been so inadequate as to leave such a pivotal inquiry unanswered? We determined to see the lady again, have a frank and kindly conversation with her, and, if possible, put ourself at the real point of her interrogation. She was an honest inquirer after Christian truth, and desired information. Kindly persistent, she said: "I do not want to know what it is to be an ecclesiastic—that is made clear to me. I do not want to know what it is to be a Methodist—you have told us that. I do not want to know what it is to be religious. The Mormon, the Papist, the Jew, show me that; but I do want to know experimentally what it is to be a Christian."

The writer found that the more he deliberated about that simple but direct inquiry, the less he knew about it. The question gained in emphasis. At first it seemed very easy to answer it, but appeared increasingly difficult upon reflection. It was a proper question, however, put in sincerity to the religious teacher of the town, and should be answered, or a frank confession made of our inability to do so.

Ah! that was years ago, but we are grateful for that inquiry, and for the many, earnest way in which we sought to answer it. We found the answer, but in finding it we lost much—much that at first seemed very dear to us. We lost our inheritance, very largely, of traditional theology and ecclesiastical servitude. The study of the question taught us to discriminate between the essential and non-essential in our ministerial equipment. The result of our investigation, with the sharp point of that interrogative ever growing sharper, was the transfiguration of the Christ in our faith, and the desire to be obedient solely to Him, as we had never been before. From that hour our theology became Christocentric. At first, Paul helped us most, as much by example as by word. He had been most religious as a Jew; but he passed from that condition, no longer Judaistic, and entered into a personal relation as a servant to the Lord Jesus. Christ lives in him, dominating his whole being, until Paul is able to say, "I live, yet not I, but Christ liveth in me." To be a Christian, to Paul, was personal fealty to a person, and that person Jesus Christ.

Then we turned to Christ as a historic character, determined to study His life and words as searchingly as possible, as if we had never heard of Him. From the Old Testament we came to concentration on the New. If, as Paul taught, to be a Christian was to be like Christ, then we must know Christ appreciatively. His life and thought. His life taught us most, for this we had considered least. We found it pure, unselfish, patient, and self-sacrificing, even to the last gift of Himself for the good of others. Gradually we saw, in place of the artificial, technical and dogmatic Saviour, the real Christ of the Gospels, the incarnation of tenderness, pity, compassion, forgiveness, serviceableness, love. He was the blossom of which Judaism was the withered stalk; He was the antipode of the Pharisee; He was the ideal man.

John, the beloved disciple, revealed to us the real "heart of Christ." Bishop Foster, in his great sermon, printed in the "Round Lake Camp-meeting" collection, thus eloquently epitomizes John's Gospel: "Why does He [Christ] come thus? Because He wanted to tell the world what He could never tell it, except first from the manger and then from the cross crimsoned with His blood—except in the agony of redemption. He wanted to put a great word on the world's heart—love—the greatest word even He had ever thought; the words hope, redemption, salvation, all in one; and so He built Calvary, and died. For that He came to lay that great word on human lips—'Our Father who art in heaven'—to bring that great truth to the world's heart, and with its power speak it into penitence and hope. Jesus Christ is the organ of all revelation, of all creations, of all law, of all Gospel."

"What is it to be a Christian?" In the fulgurance of this light, how simple the answer! It is just to be like Christ, in so far as we may. This is the ideal to which we are always to strive to attain. It is to try to be pure, patient, unselfish, forgiving, helpful to the most helpless, as He always was. John said, "He that doeth righteousness is righteous, even as He is righteous." Again, at the close of that great object-lesson of serviceableness, when Jesus washed the disciples' feet, John remembers that He said: "I have given you an example, that ye should do as I have done unto you," illustrating that other great word, "I am among you as he that serveth." Paul utters this simple sentence: "Let this mind be in you which was also in Christ Jesus." And impulsive Peter has become so appreciative at last of the sublime passive virtues, that he exclaims: "Because Christ also suffered for us, leaving us an example, that ye should follow His footsteps; who did no sin, neither was guile found in His mouth; who when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." To be a Christian is to be dominated by the mind and spirit of Christ, in poverty and in affluence, in health and in illness, in business and at leisure, in applause and amid caustic complaint, in labors abundant and in coercive restraint, anywhere and everywhere to cherish the purpose and to exercise the sincere endeavor to be Christlike—this it is to be a Christian.

We have just laid down Simpson's great sermon on "Living for Christ." The greatest preacher of American Methodism lives still, because in the Pauline sense Christ so signally lived in him. What a paragraph is this! "You and I are placed in this world to carry out Christ's great purposes. And hence to 'to us to live as Christ'; to be like Christ—may, I speak it with reverence—to be Christ, you are to be Christ to your fellow-men." Simpson constantly iterates this basal thought: "Be Christ in the world. Do not hear Jesus saying in His last prayer, 'As Thou hast sent Me into the world, even so also I have sent them into the world?' Christian man, Christian woman, you have been as much sent of God into the world as Christ was sent into the world. As He was sent into the world on a mission of mercy, so you have been sent into the world on a mission of mercy." And again, as his own personal testimony: "What I aim at is this: 'To live as Christ'; to be Christ in the world, to be like Christ, to be of Christ, to be in Christ's stead, to show Christ's presence, to do Christ's work—this is the great object of life." What a comprehensive answer to, "What is it to be a Christian?"

EDITORIAL NOTE.

A Good Work Well Done.

There will be found on the following page a schedule of simultaneous mission meetings covering the first four days of October and arranging for addresses in one hundred and thirty-five different churches. In some of these meetings two or more Methodist churches combine; and there are a goodly number of other churches whose names do not appear on this list which are purposing to observe the week, but to use only local resources. It is safe, then, to say that over one hundred and fifty of the churches of the New England Conference have taken hold of this movement and are determined to see if there be no something in it which will help to diffuse information and impart inspiration on the lines of the better fulfillment of the Saviour's last command.

In many places there will be a meeting for the ladies in the afternoon, and for the children in the late afternoon, at the close of the day-school session. In some communities arrangements have been made for a series of meetings on successive evenings, first in one of the churches, then in another. At other points there will be a union of different denominations on the same night—a pleasant object lesson as to the essential oneness of Protestant Christianity in its attack upon the unevangelized nations. Next Sunday there will be a very general exchange of pulpits for the preaching of missionary sermons.

This week thus marshaled is a noteworthy event, and is highly creditable to the Conference as well as to the officers of the Conference Missionary Society through whose exertions it has been brought about. We can well believe that no small labor has been entailed upon some one to reach this result. When proper deduction is made for such churches as have pastors who are sick or absent, and such others as are so very small or remote from lines of travel and supply as to make it seem inexpedient or practically impossible to send them a speaker from abroad, and for such others as either because of their foreign tongue or from special reasons were not able to be brought into the scope of the plan, it will be seen that the degree of unanimity in the matter throughout the Conference is really remarkable. Probably more missionary meetings will be held next week than have ever been held before in any one week this side the sea. It is an example which we hope will be widely copied. Why should not all the New England Conference unite next year on some week to be observed? The success achieved in this effort is one indication of the rising tide of missionary interest seen in these days all most everywhere. It could not have been

done a few years ago. We trust it means that the New England Conference which has been working so long and so hard in its contributions, intends to raise this year the last dollar of the \$27,500 which now for several years has stood as the amount apportioned it by the General Missionary Committee. This amount has been apportioned to the several districts and charges, and it each presiding elder and pastor does what he can, no doubt the whole will be raised.

PERSONALS.

—The First Methodist Episcopal Church of Scranton, Pa., has invited Rev. J. O. Wilson to succeed Rev. Dr. J. E. Price.

—Bishop Fitzgerald, in personal interview and in public address, takes occasion to declare his loyalty to the Third Party.

—Mr. Parker Pillsbury, the abolitionist and reformer, celebrated his eightieth birthday anniversary on Sunday. He is in vigorous physical and intellectual health.

—Grace Church, Cambridge, is to have an attractive course of lectures and entertainments. Revs. I. H. Packard, S. E. Breen, W. P. Ojell and George A. Crawford are to lecture.

—Rev. W. H. Olin, D. D., a well known Methodist minister, died in Detroit on Monday, Sept. 19, where he had gone to lecture. He was born in Laurens, Oregon County, N. Y., in 1822.

—The New York Tribune says: "They have thrown stones at James C. Blaine till the supply of natural stones has been exhausted, and they have fallen back on pieces of concrete."

—George Muller, the man who prevails by prayer, is still at eighty years of age traveling and preaching the Gospel. When heard from last, he was at Daijoling, on the Himalayan Mountains.

—Dr. D. C. Knowles' forceful article which recently appeared in our columns under the title of "Yes or No," has been printed as a temperance tractate by order of E. A. G. Stenck, State superintendent of Maine W. C. T. U. Sunday-school work.

—Dr. David H. Moore assumes the editorship of the Western Christian Advocate, and in the issue of the 15th inst. speaks his "First Words." They are clear, strong and frank.

In a most happy way the new editor takes his readers into his confidence.

—Rev. Frederick Upham, D. D., of the New England Southern Conference, will celebrate his ninetieth birthday on Friday, Oct. 4. Dr. Upham has been for nearly seventy years a minister of the Methodist Episcopal Church. He sustained an effective relation to his Conference for sixty-three consecutive years. He is in comfortable health for one of his years, and expects to preach in his own home to his neighbors and friends on his birthday. He resides in Fairhaven, Mass.

—Mr. E. P. Telford and wife, the evangelists, whose prospective arrival from England was announced recently in the HERALD, reached Boston about ten days ago, and after a few days' rest in this city at the home of Rev. J. W. Hamilton, D. D., they began their meetings in Newmarket, where they will remain for a fortnight before going to Dover to assist Rev. J. H. Haines. They will hold meetings in New England for three or four months before going to New York and vicinity.

—We deeply regret to learn that Hon. Liverus Hull, of Charlestown, is to remove on the first of October to Chicago, with a view of permanent residence and business in that city. Mr. Hull has been so prominent and useful in public, philanthropic and church work, that he will be very much missed in all our circles of influence. As a member of the Wesleyan Association he has been most prompt and serviceable. Mr. Hull, also, has been a very efficient helper in church, missionary and charitable enterprises. We cannot well spare them from the large place of usefulness which they have made for themselves.

—A correspondent of the Evangelist writes characteristically what he calls "the great English preachers":

"The three preachers who command the best and largest audiences in the great world of London are Mr. Spurgeon, Canon Liddell, and John M. Macleod. All three are of the old school. The most popular preacher in Manchester is Alexander Macleod, a man as simple as a former Episcopalian in worship, in Birmingham, of all ministers Dr. R. W. Dale is facile princeps, a preacher who, except on one point, is noted for his lack of strictness with grooves and formulas. In Edinburgh the greatest religious force of the city is Dr. Alexander Whyte of Free St. George's, a man who has drawn deep of Gethsemane, Owen, Goodwin and Bunyan, and one of the greatest Puritans in the three kingdoms."

—"Ambrose," so well known to readers of the Evangelist, is at attendance upon the Annual Conference recently held at Bay City, Michigan, Bishop Foss presiding. He thus pleasantly contrasts the Methodist minister of his boyhood with the men he saw on the Conference floor:

"In my boyhood, I occasionally saw a Methodist minister, though my town in Massachusetts did not contain one till my advanced adulthood. He was a demure-looking man, in a simple broad-brimmed hat, with a collar and a broad-brimmed hat, and he preached in a very loud voice, and hyphenated his words with long drawn ears, and was responded to with groans and 'Amen's.' 'Bless the Lord,' men sitting together on one side the aisle, and women the other, of the plain meeting-house; without chairs or benches; without women without jewelry, ribbons, or fine clothes; all standing, and singing with their might the hymns of the Wesleyans. The people were poor and uneducated, and it was not infrequently that education was deemed as useless, or even sinful; and John Calvin uniformly carried a whetting of a part of the sermon."

"Now all this has changed. This body of men is not excelled for intelligence and gentlemanly bearing; and almost nothing is so common as to see a high state of grace such as taught by Wesley, the other who would believe such a state possible. They finally agreed to convert the subject publicly, and arrangements had been made for the purpose. The one who could not embrace the high state of grace of his brother began seriously to reflect on his chance of success in the controversy, and came to the conclusion that if he would triumph, he must have as much religion as his brother, whom he believed to be a very holy man, and he went to the Lord in earnest prayer for that state of grace which he believed his brother enjoyed. Not being much acquainted with the terms generally used to express that high state, and not wishing to fail in using any one of them, he concluded to ask the Lord for all the religion He had for him, believing if he had that amount, he would be right for the pending contest. The Lord heard his prayer, and gave him a great blessing, such as he had never experienced before. Filled with the Spirit, the pentecostal baptism, he immediately

ly went to his brother, and exclaimed, 'The controversy is ended—I now know you are right, for the Lord has given me the great blessing.' How many controversies and contentions would be ended on the subject, if that high, rich experience were enjoyed! To obtain all the religion the Lord has for us, would secure all embraced in the various terms used, and all the blessings experienced. The Lord know how much religion we needed, and that amount He has provided, and it is for us. We do not object to the proper use of Scripture terms in describing this, and other blessing, but be sure to get the blessed experience of all the religion the Lord has provided us.

BRIEFLETS.

The New York Sun is so unkind as to style Boston that "Paradise of Cranks."

Any person who has in him the real purpose for Christ, will find a field of labor.

Conversion, Dr. Pentecost declares, is a lost art; but Methodist preachers against such a declaration.

The Congregational denomination has signal success in its work among the Chinese in this country.

Three ministers of the Michigan Conference and five in the Detroit Conference have been invited to return for the fifth year.

Prof. Drummond, author of "Natural Law in the Spiritual World," says: "Tis not more men we want, but a better brand of men."

The Advances aptly says: "The line dividing genuine helpfulness from downright meddlingness is, sometimes, very narrow."

We are happy to notice that the number of students at Wesleyan University is unusually large. The new term has opened auspiciously.

The first missionary arrived in Corea in 1884; the first convert was baptized in 1886. Now there are more than 100 Christians in the country.

The only way to resist the devil effectually is never to give him a hearing. As a general thing, the minute the devil gets a man's ear, he has got the man.

The sixteenth convention of the National Women's Christian Temperance Union meets in Battery D, Chicago, Nov. 8, and continues through the 12th.

Your Youth is delighted to say that "One of the pleasant sights in Methodism at present is the unanimity with which the leaders of the old societies are working for the Epworth League."

It is a personal delight to peruse a prominent daily paper as pure in motive, strong and versatile in editorial discussion, and alert in its news department, as is the Mail and Express of New York.

This is the way the Christian at Work puts it:—

"Boston is a Unitarian city, but it didn't send out forty-nine missionaries to foreign lands the other day. But the A. B. C. F. M. did."

The anniversary of Mexico's independence has just been celebrated in all the chief cities of our sister republic, and the enthusiasm of the nation for this year has been almost equal to that of the Fourth of July in the United States.

The New York Observer has a sermon in his list of preachers:—

"His list consists of three things—separation from sin, dedication to God, transformation into Christ's image. It is in this that we talk about the next, unless we know something experimentally about the first."

God is always right. The longer a man lives, the more willing he is to acknowledge this. Doubtless, if we all lived to be as old as Methuselah, we could see the little incomplete segment of our lives beginning to round into the perfect circle of God's eternal purpose.

The child is not a reasoning being. Therefore do not accept any excuse for not doing certain things which you know he ought to do. Insist upon his contracting good habits, and when he is old enough to see the value of them, he will endorse your wisdom in enforcing the discipline.

It is refreshing to find the man that can grow and not become pessimistic. It is especially significant when the most distinguished man of the country presents such an example. Mr. Gladstone declares that his last half-century must be considered the best fifty years from the beginning of the world to the present time.

We very much regret that the pressure of immediate correspondence compels us at the last moment to delay for one week the remaining article by Dr. McDonald, on "Rev. Wm. Black and His Ministry in Boston." We shall publish it in the next issue. The first was so interesting and instructive, however, that our readers will eagerly await the second installment.

A writer in the Contemporary Review for September remarks suggestively: "We have to employ the term 'Christianity' frequently; but a great mistake would be committed if we were assumed that the term has always the same meaning. There is the Christianity of Christ, the Christianity of the first century, the Christianity of Hildebrand, of Luther, and of Calvin. Christianity is different as it appears in different ages and persons."

William Carey's sermon that led to the establishment of the society which sent him out as its first minister, was based on the text Isaiah 44: 2, 3: "Enlarge the place of thy tent; 2, 3: 'Enlarge the place of thy tent, thy tent, tent.' This he made the two points: 1. Expect great things of God; 2. Attempt great things for God. Where ninety years ago Carey was the only ordained Protestant missionary, are now about seven thousand.

One of our readers, in a condition of anxious inquiry, writes as help. Will any reader make answer briefly?

"There are some that do believe that a man can get in that state of perfection in this world that he cannot sin. I believe there are men who live a good Christian life, and I believe they are accepted of God. But when a man gets to the standard that he cannot sin, I cannot see it as yet. So will you please give us further light upon the subject, and you will greatly oblige a reader of your paper."

poet's words, 'the rolling deep,' yet the expectation of happy, busy activity near at hand will cheer and keep away the sickness of the sea. Work—honest work—ministry's work, in proclaiming the Saviour and teaching His truth—is both joy and honor and where is there a nobler field than in dear New York?"

As the editor has before announced, he is only too glad to be of service in person to the ministry and churches in New England. All Sabbath are devoted to this purpose. It must be considerably remembered, however, that there is a limit to strength, and that it is possible to reach only a small part of the one thousand churches in our parish. Many of the urgent invitations, therefore, from churches, preachers' meetings and conventions cannot, from the nature of the case, be accepted. It is not our purpose to make up a list of all the urgent invitations, however, to make an entirely impartial distribution of personal effort.

Rev. Geo. H. Clarke writes from Chicago, criticizing the statement as "too sweeping in 'Shawmut's' recent letter that 'a sampling cannot be maintained on the same ground with a Chautauque Assembly' successfully. He says:—

"The Connecticut Valley Chautauque Assembly at Laurel Park, Northampton, is increasing in interest and patronage every year, and any unprejudiced person will say that the camp meeting upon the same grounds has also increased in interest and attendance yearly since the Assembly was located there. In this place—and I see no reason why it should be a solitary exception—a Chautauque Assembly and a camp-meeting, if wisely directed, can exist and prosper upon the same grounds and in the same season."

At the laying of the foundation of a new Methodist Sunday school building at Birmingham, England, recently, Hon. Jos. P. Chamberlain delivered an eloquent address on the occasion. He said that one of the most remarkable features of modern history is the unexampled development of voluntary religion and education in England. This is attributed to the influence of the Methodists, who have ventured into the highways and byways, and had quickened the spiritual life of the neglected poor. This close communion and sympathy with the masses of the people had imposed upon the Dissenters the great responsibility of endeavoring to solve the great social problems of the time by inculcating truth, industry and temperance among the people.

The sixteenth annual convention of the Massachusetts Women's Christian Temperance Union will be held in Lowell in the First Congregational Church (Rev. Smith Baker, pastor) on Tuesday, Wednesday, and Thursday, Oct. 8, 9 and 10. The exercises of the convention will consist of reports from State superintendents, addresses, and workers' conferences. The evening addresses will be given by Mrs. Sallie F. Capin, of South Carolina, superintendent of Southern work, Mrs. Mary A. Livermore, and Mrs. Mary T. Lathrop, on the 8th, 9th, and 10th, respectively. Mrs. Mary H. Hunt, national spt. of Scientific Temperance Instruction, and Mrs. Frances W. Harper, national spt. of "Work among Colored People," will address the convention.

A critical reader writes in a most interesting way:—

"Zion's Herald criticizes a phrase used somewhere, 'an ungodly Christian,' asking, 'Is there an ungodly Christian?' There flashed into my mind the lines,—

"Sweet souls without reproach or blot,
Who do His will and know it not."

Whose are they? Dear old Whittier's? Of all poets, he is nearest my heart. What a tender soul is his, and he never lost his sweetness in all the bitter agony of abolition days. Do you know his "Rosalinda of Roskilde?" And then his theology is so beautiful! Do you remember,

"Still, Thy love, O Christ arise,
Years to reach these souls in prison:
Through all depths of sin and loss,
Drop the plummet of Thy cross,
Never yet abyss was fathomed,
Deeper than that cross could sound?"

Unquestionably the greatest source of weakness in our Methodism to-day is the failure to supply our people with proper denominational literature. It is lamentably true that in this particular we do not acquit ourselves as well as other denominations. Take the religious paper, the sure preface to much other good reading when once introduced into the home. It is a startling and humiliating fact that two-thirds of our membership are without any religious journal, and do not read any. Now, strong character and intelligent loyalty to the church must be based upon intelligent conviction. The religious paper, if always in the home, is suggestive and educative. It visits where the minister cannot; it preaches after he has left the home; it makes conviction, and that in-practice loyalty to the church and its work. Methodism will continue to be weak in the development of permanent Christian character and he'll denominational loyalty until its ministry takes hold with a will to supply this lack of religious reading in our homes.

Whatever qualities the church must have for success, it must be militant and offensive. These must enter largely into its laws, plans, methods, work—into its entire life. Truce, compromise, defence, shows cowardice; it knows no fortifications but such as are in advance; it is not to hold forts; its watchword is onward. Its grand mission is to advance till its flag is planted in every land, on every shore, till not one slave of sin is left under its burden, enclosed in its shackles. A church with these qualities dominant and controlling, whatever may be its name or peculiarity of policy, will succeed; without these, with all of its orthodoxy, wealth, social position, and creed, however scriptural, it will be a sad failure, covered with merited disgrace. A writer of note puts it in terse language thus: "Command me to the active, daring, aggressive church, though offensive to taste and extravagant in method; which fights the devil, sin and the world in a ground swell; and a hand-to-hand conflict, rather than to those churches which have a gentle engagement according to the world's code of propriety, a sham fight with painted artillery and blank cartridges; too much baggage to make a decent march and too little courage to make a decent fight."

Our Methodism in Portland is now in excellent working condition. Fine St. is happy and hopeful with its new, brilliant and active pastor, Rev. G. S. Igo. Congress St. is in a season of spiritual quickening, and all the work of the church is in harmonious and successful operation. The pastor, Rev. J. M. Frost, was recently surprised with an addition to his salary of two hundred dollars. It was our delightful privilege to meet at this church Rev. D. B. Randall, who was in an unusually vigorous and exultant state. Chestnut St. is in process of extensive repairs; on its vestries to secure better accommodations for its increasingly large Sunday-school. Dr. Whitaker is very highly appreciated in his church and throughout the city. By special invitation of people of all denominations, he is delivering on Sabbath evenings his lectures on the Bible, in the Second Parish Congregational Church, J. B. Dunnell, of Chestnut St. Church, is class leader, and the average attendance during the summer months was fifty-seven. If a better record of attendance on a single class was made during the summer in New England, will some one inform us? We were glad to look into all these churches, though it made an unusually full day. Our HERALD list is being generously augmented in Portland.

Our League Issue.

For the benefit of the young people's committee with our League, we report, by request, the following announcement which appeared last week:—

We resume, this week, the publication of the League number. The last week of each month we shall prepare our paper with the view of being serviceable to the young people's work in our churches. We do this for mutual advantage and with pleasure. It is a delight to cherish the special interest in keeping in contact with the young life of our denomination. Our young people, too, are now in such helpful prominence in the churches, that they deserve particular recognition in our columns. It is not our purpose to make this number, in any sense, the rival of *Our Youth*, or a substitute for it. The organ of the Epworth League is now admirably adapted to the need, and we heartily approve and sustain it. We only desire in this way to supply a long demand and to maintain sympathetic relations with the young people in our own families.

W. F. M. S.

The annual meeting of the N. E. Branch of the Woman's Foreign Missionary Society, to be held in St. Johnsbury, Vt., Oct. 8-11, will be an occasion of great interest to all lovers of the cause represented by this gathering.

We are not able at this time to announce a list of all the "speakers," nor the special "subjects" assigned or chosen, but we can give assurance of a fine programme, embracing a service for the "young ladies," under their own direction both in planning and executing, a "meeting for workers," in which "methods" and "means" will be presented and discussed; paper, brief and practical in their aim and scope, besides the usual annual meeting from officers and district secretaries, with election of same for service the coming year, which is of vital interest toward securing the greatest efficiency for this work in which the womanhood of the church is called by Him who in loving, positive command gave that first commission, "Go tell." The meeting will close on Friday with a consecration and sacramental service.</

Bennett had been confined to his bed for more than six months with a very severe attack of rheumatism. The joy manifested by the students upon the return of this beloved teacher to his chosen work was sincere and unalloyed, as it was spontaneous and touching. The professors return to their work with new vim and vigor, and the students respond with a rare enthusiasm. Prof. Charles Horwell has been granted a leave of absence for one year, and is now pursuing a post-graduate course at Yale University.

Mr. D. L. Moody will hold a convention of evangelical ministers and laymen in Chicago for ten days beginning September 26. Mr. Moody will be assisted in his work by a corps of such men as Dr. A. T. Pierson, Mr. Ira D. Sankey will have charge of the music. This will be one of the greatest religious movements Chicago has experienced in recent years, and will be an excellent preparation for the winter's work.

Bishop Fowler addressed the Chicago Methodist preachers Monday morning, from the mission fields of Japan, China, India and Europe, he was fully equipped to express clear and positive opinions relative to the work of the church in these places. His address, which was nearly two hours long, was highly interesting and instructive, and was given in the most informal and easy manner.

The Conferences.

NEW ENGLAND CONFERENCE.
Boston District.
Boston Preachers' Meeting.—The Preachers' Meeting was held at the usual hour, with a very good attendance. Rev. Dr. E. A. Briggs, president, was in the chair. After reading of the Scripture by Rev. Dr. Frederick Woods and prayer, Bro. Woods delivered a thoughtful and scholarly sermon from the text 1 Cor. 12. He gave some characteristics of the Holy Spirit, and its relation to mankind. In illustration of the text, he mentioned: (1) God in His being, His work, and His providence. Though we see through a glass darkly, we see, though we know in part, we know something. But seeing darkly is promise of seeing clearly; knowing in part is promise of knowing in full. The dim dawn of 3 o'clock is the promise of the white light of noon. The chairman then announced the speakers for next Monday on the subject of the Deacons' Home, Revs. W. I. Haven and T. C. Wickles. It was voted to have another sermon in a month.

Boston, People's Church.—A novel and significant reception was given recently. It was in honor of Miss Althea Todd, who has gone to New Orleans to engage in work for the colored people. The reception was under the auspices of the W. H. M. S., and addresses were delivered by Rev. W. A. Cooper and Mrs. Cooper, and Mr. E. A. Crawford.

Boston, Grace Church.—Rev. W. I. Haven, pastor of Grace Church, Temple St., on Sunday evening, Sept. 22, 23, 24, 25, 26, and Nov. 10, will preach a series of seven sermons on "What We Believe Concerning God, the Bible, Man, Jesus Christ, the Church, Hell, Heaven."

Washington Village, South Boston.—The church here has just been surprised and encouraged by the gift of an elegant and costly Steinway piano, from a friend whose generous interest in the cause has been often previously manifested. The congregations and Sunday-school have been well sustained throughout the summer, and present prospects are encouraging. The "Christian Workers' meeting" held before the Sunday evening public service, has for several Sundays lately overflowed from the vestry into the church. The pastor, Rev. James Yeames, is giving a series of "Sermons in Series" on Sunday evenings. A true narrative, told by a practical story-teller, is made the text of a telling address. The three subjects already given have been, "Held with a Chain," "Only a Spike Nail," and "The Tragic Farthing." These addresses have well prepared the way for the happy play-meeting which follows up on them. The pastor has enrolled a number of boys and girls in his "Silver Star Brigade," all of whom are pledged against alcohol, tobacco, profanity, gambling, and cruelty. Meetings are held every week, an average attendance of forty having been maintained through July and August. The "S. S. B." with its silver star badge (founded by Mr. Yeames in 1879), has become known throughout the world, and has enrolled nearly 25,000 members.

Holliston.—At the last sacrament three were received by letter and five on probation. The spiritual interest is good. The present young people's society will be probably changed to the Epworth League if at the annual meeting of the Christian League it is voted to fall into line with the action taken at the Cleveland convention. The church building has been newly painted on the outside and thoroughly cleaned on the inside. Rev. J. H. Emerson, pastor.

Hyde Park.—On Sunday last three started in the Christian life. The whole work is in good condition.

Worcester.—Since the Sterling camp meeting, not less than thirty persons have been added on probation in the Swedish M. E. churches—13 in the First Church (Quinsigamond), and 17 in the Second Church (Thomas Street). At the last-mentioned church 22 persons were also taken into full connection from probation, last Sunday evening, and two with letters from Sweden. A revival interest prevails in both the churches. Rev. V. Witting is the pastor of the Quinsigamond Church, and Rev. H. W. Eklund, pastor of the Second Church.

North Boston District.
Lovell Highlands.—This church is having a good degree of interest and prosperity. An "Epworth League" has been recently organized, with the pastor, Rev. Alex. Dight, as president, and A. H. Smith, corresponding secretary. It has already attained a large membership, and is a live concern all through the members are enthusiastic, and are planning a winter campaign which cannot fail to be a benefit both to the church and themselves.

Springfield District.
Amherst.—Methodism was early introduced into this town, and varied has been its history, but the formation of a society at its centre gave it new life, and now it was never more prosperous, and its prospects never brighter. Its house of worship near the college, built of brick, is a gem in architecture, and its auditorium is so perfect that it would be difficult to name any defect. The congregation is good, and all the interests of the church are properly cared for by the devoted, efficient and successful pastor, Rev. C. R. Sherman, who is on the third year of his pastorate with his people. One of his regular hearers is worthy of note. I refer to the venerable Cammings, who, in a few weeks will be ninety years old. He was converted in Poland in 1831, under the labors of Rev. Isaac Sedgwick, of precious memory, and from the time of his

conversion to the present, has been an earnest, devoted and faithful member of the Methodist Episcopal Church, serving in nearly all the laymen's official positions. He is deeply interested in all of the affairs of the church at home and abroad, and reads with interest the church papers, and especially Zion's Herald, which he has taken for about fifty years. His health is quite good, his mind clear and active, and he is rejoicing in the fallness of the Gospel and in prospect of his home in heaven. I have seldom met so cheerful and happy an old man. His presence is a benediction. At his advanced age his seat is seldom vacant in the church, though living two and a half miles distant. He has resided in this town for nearly fifty years, and is highly esteemed and respected by all of his fellow-citizens. Many of our ministerial brethren will remember with great satisfaction this honored servant of the church, whose acquaintance, friendship, and hospitality they have enjoyed.

Orange.—Methodism here shows signs of vigorous life and its prospects are exceedingly encouraging. Arrangements are made to erect a house of worship where it will accommodate a large class of the community. The pastor, Rev. N. M. Eaton, is abundant in labors, and is leading on the church to great success in all departments of its work. Methodism was early introduced here by Jesse Lee, and for a season had a feeble but somewhat encouraging existence, but for many years was dormant. It is now rising to a strong, vigorous life.

N. E. SOUTHERN CONFERENCE.

Northwick District.
Northwick.—Rev. John McVay was recently presented with a valuable gold watch and chain as an expression of the good-will and esteem of his parishioners.

Windsorville.—Rev. E. G. Babcock, pastor, exchanged with Rev. Richard Barn, of Warehous Point, Sept. 15.

Thompsonville.—Rev. C. B. Plithado, D. D., of Asylum Street M. E. Church, Hartford, delivered two splendid sermons to large audiences in this church, Sunday, Sept. 15. The Thompsonville Press, in speaking of the "sterling" discourses, said: "His illustrative power is something really grand and fascinating."

Williamstown.—Rev. L. W. Blood, a superannuated member of this Conference, was buried from the residence of his son-in-law, Judge Huber Clark, on Tuesday, Sept. 17. He had served as pastor more than one third of his life in this district, or twenty-two appointments. He was also presiding elder on the old New London District which comprised this territory. His obituary will appear later.

Portland.—The Eastern Connecticut Ministerial Association—not the "Norwich District Preachers' Meeting," as in Zion's Herald—will hold the autumnal meeting in Portland, October 14-16. Some years ago, by special resolution, we took the former name for better or worse, and it proves really the best description of our geographical limits that the movers could have found. I suppose some may say we ought to so name the district, but there's the rub. Some of us hope the day when a Bishop will arise who will relieve the pathetic condition of a neighboring district by annexing a few near-by stations to our district, and in that day we should not like those Rhode Islanders to feel that a geographical name stood between them and the Portland meeting of the Association promises to be a successful one.

Warehous Point.—Rev. Richard Barn, the pastor, is doing a noble work, not by creating a great excitement, but by steadily and persistently pursuing the battle of the Lord, and the results of his devoted labors will be seen more and more in quickening and invigorating the church. His able, instructive and impressive sermons are enjoyed by appreciative hearers. The Gospel has had, and is still laboring under, strong difficulties. In a town that votes license, where the temperance sentiment in the community is weak, and a gin distillery is near the house of worship, the difficulties to be encountered to church advancement and prosperity, under such circumstances, may be easily seen and understood. Methodism has experienced glorious triumphs here in the past, and greater things for God await it.

New Bedford District.
At Vineyard Haven Rev. A. G. Grant has the co-operation of the church in his efforts to promote the cause of the Redeemer. Mr. R. W. Crocker of this village has given the church a fine lot for the erection of a parsonage. It is hoped that the use of the lot will be built soon and be occupied by the faithful pastor.

Rev. Edward L. Hyde, who until recently was a pastor on our district, has returned home from his lecturing tour in the West. His course of lectures at Round Lake called forth words of high commendation and testimonials of great appreciation from Bishop J. P. Newman, Dr. Farrar, Dr. Baldwin, Dr. Loomis, and others who heard it with much profit. Bro. Hyde's address is 9 Clinton Street, Cambridge, Mass. He would do excellent service in lecture courses in any of our churches this fall and winter.

Sept. 1 was a glorious day to the Central Church, Taunton. In the morning after the sermon 16 were baptized at the altar; in the afternoon 21 were received into the church from probation; and in the evening one sought the Lord. On the 7th inst., Bro. Z. Emery Dickerman, a faithful class-leader for several years, passed to his reward after a painful illness of a few months. He was a true Christian, an ardent lover of his church, and will be greatly missed among us. Rev. Geo. M. Hamlen happened in at the Sunday evening service, Sept. 15, and preached a capital sermon from Matt. 5: 13-16. The good Spirit of the Lord is working among the people, and a vigorous fall and winter campaign will be entered upon with good prospects of victory. Rev. W. J. Smith is pastor.

Miss Emma Levi, of New Bedford, a teacher in the Camden School, South Carolina, gave an address recently in the County Street Church, on the work she is doing in the South. The address was full of interest and evinced a thorough acquaintance with, and a profound interest in, educational work in that part of our country. Miss Levi is a member of the County Street Church, and a recent graduate of the New Bedford High School.

Rev. S. F. Upham, D. D., of Drew Theological Seminary, preached in the M. E. Church in Sandwich, the first Sunday evening of this month. He also took part in the 25th anniversary of the settlement of the town during the same week.

Rev. George M. Hamlen, agent for the Malianian Seminary, finds ample opportunity to preach while moving about soliciting for this school. Hardly a Sabbath passes when he does not preach once, and often three times. Sister Hamlen accompanies him, and has organized a number of Circles of the "King's Daughters." At Martha's Vineyard camp meeting she organized a Circle of which she is leader. Ladies from many parts of the country become members. On the 11th inst. a chapter convention of King's Daughters was held at the Pleasant Street Church in the interest of the Malianian Seminary. Mrs. Hamlen presiding. Mrs. Margaret Botome, of New York, president of the

general Order of King's Daughters, addressed the convention in the afternoon and evening. The audiences were much pleased with the spirited speaking of this useful woman. The severe storm prevented many delegates from attending. The auditors were quite enthusiastic, and the meetings of much profit. Mrs. Hamlen will visit any church desiring to organize a Circle of the King's Daughters.

A regular meeting of the Young People's Christian League of the First, Central and Grace Churches, in Taunton, was held at Grace Church, Sunday afternoon, Sept. 15. The attendance was large and the interest excellent. The spirit of union, as well as the physical fact, was evident. X. Y. Z.

MAINE CONFERENCE.

Maine Conference Seminary, Kent's Hill.—This well-known "institution of learning" maintains its high reputation as a popular students' home, where the best scientific, classical, commercial and musical instruction combines with the delightful amenities and associations which characterize the best home life. A recent visit revealed to us the superior advantages and comforts enjoyed by the students, the excellent discipline maintained by Dr. Smith and his able faculty, and the remarkably beautiful and healthy location of the Seminary. The trustees have great reason to rejoice at their good fortune in retaining instructors whose untiring ability, deserved popularity and superior ability place the school in the front rank of educational institutions. Ladylike young ladies, many young men, who are polite and self-possessed in their manners, faithful and cheerful in their studies, and earnest and high-minded in their purposes, characterize a large portion of the students, while their numbers make an additional building a felt necessity. A careful examination of the art room and classes showed that the regular work of the school in every department is highly commendable. N. T. WHITAKER.

VERMONT CONFERENCE.

Springfield District.
Springfield.—The camp-meeting period, coupled with ill and bad weather, has somewhat interfered with the regularity of these meetings; and it is likely that some items which would have been of interest at the time, including exchanges of pulpits by several of the pastors, affording a pleasing variety to the several congregations concerned, may not now receive special mention.

In the report of the Claremont Junction camp-meeting by this writer no mention was made of the singing, which was under the direction of Rev. E. Bennett, of Keene, with Miss Bertha Brown as organist. A full choir of excellent voices under this very competent leadership furnished most excellent music at all of the services; and the failure to mention this fact in my report of the meeting was too serious an omission to be allowed to go without correction.

Since the close of the Claremont meeting two grove meetings have been held in the western part of the district, one at Dunsmuir Hill, within the bounds of the Williamsburg and East Dover churches, and the other at Jacksonville. The one at Dunsmuir Hill, which has now been held four years in succession, was under the general management of Pastor J. A. Steele, who was assisted by the pastors of adjacent parishes, and Mrs. Sharpe, of Boynton, Va., a most excellent worker, and Mr. West of Boston. The pastor reports eight clear conversions, two cases of the experience of entire sanctification, and some local holiness. The singing was under the management of Pastor Harris, a young brother of short experience, but full of zeal for God and His work. He was assisted by the Misses Woodbury and Williams, both of whom devote their time and energies to evangelistic work with very gratifying results, and a few of the pastors in the vicinity. No report has been received directly from the pastor of this meeting. But a letter from a friend brings information that the meetings were very satisfactory, resulting in some good work, the end whereof is not yet known.

On a recent Sunday evening, during the absence of the pastor on his vacation, there was held in Wilmington a Mrs. Hayes memorial service, which is reported in the local paper as at occasion of much more than ordinary interest. The service was arranged by, and was under the auspices of, the W. H. M. S., of which Mrs. Hayes was the national president. The singing comprised for the most part the favorite hymns of Mrs. Hayes with other selections. Several original papers of much excellence were read. Miss Mary Haskell presented one on Mrs. Hayes as student, wife and mother. She also read a poem written by Mrs. A. E. Wells, of Brattleboro. Mrs. W. E. Spencer gave a beautiful "sketch of Mrs. Hayes as a temperance worker." A reading, "Fallen at Noonday," was given by Miss Dora Haskell, and a paper written by Rev. L. F. Tucker, the pastor, on "The Public Life of Mrs. Hayes," was (effectively) read by Mrs. Anna R. Spencer. Mrs. R. A. 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THE "BEST GIFTS."

[Vide Jeremiah 29: 13; Matt. 6: 33]

He cried, "I will have wealth!" and day by day
With eager grasp he clutched the golden sands.
Naught recked he of earth's beauty; 't'was the ray
Of heaven he heeded not, lest through his hands
Some thistle-grain might slip. So higher grew
The hoards of treasure in his coffers piled,
That glowing oft he bent above, nor knew
How soon their lustre 'neath the sun should fade;
That even then with darkly brooding eye
Without the robber lurked soon to despoil.
On such swift wings earth's cherished treasures fly!
That what reward for this too arduous toil?

"Not Pleasure I will choose!" another cried,
And lightly sped, with never-sated zest,
Through sunlit valleys, up the mountain-side,
Now here, now there, and paused not in his quest;

As children, sporting o'er the flower-strewn plain,
Chase the bright butterfly whose gaudy wing
Kisses their grasp, so he, oftentimes vain,
A phantom fancy followed, nor could bring
It down from airy heights. Or if, to soise
Requies, he at last grasps the gay spirit,
Behold, within his hand dismayed he sees
A dying moth, its beauty vanished quite!

"Fame! Fame!" one whispered, and with close-set
lips
His eagle eye fixed on the snowy crest,
Casting on those below no faint regret,
Up the steep mountain-side he dauntless pressed.
Above he sees a crown of glittering gold,
While even now below he hears the cry
That swells with loud acclaim; so brave, so bold,
Why from his lips escapes that heavy sigh?

Ah, on these mountain heights, so bleak, so cold,
Alone his feet the rugged path must tread!
And when the crown he sees, lo! it is gold
But hides the cruel thorns that pierce his head.

"I will have Learning! Priceless is its lore!"
And this one delves deep in exhaustless mines,
Adding each day some jewel to the store;
And still for "more" unsatisfied he pines.
In many a dusty tome of ancient sage,
Through realms of science or philosophy,
He seeks for treasures, and on poet's page;
By night he scans the stars. Fain would he see
Somewhere, in some of these, what may give
peace,

For there are heights and depths beyond his bound.

Oh, who can bid his deep soul-longing cease?
Who can unravel those mysteries profound?

"As the hart pants for cooling waters, O God!
So thirsts my fainting, longing soul for Thee!
Naught else gives comfort here on earthly soil;
Canst thou not give peace eternally?"
Then fell upon his spirit as the dew
Such benison of blissful life divine,
His soul to higher, nobler stature grew,
His face with heaven's lustre seemed to shine.

And so he sang while busy at his toil
From day to day, and work brought its reward;
The Owner of earth's good, his leagues of soil,
Gave to him largely, "steward of the Lord."

And joy was his, too deep for tongue to tell,
For thousands called down blessings on his name,
Who, wise, his Master's substance used so well;
Unwitting, thus he won the crown of Fame.
His reverent mind enshrined his loftier soul,
And Learning at its feet grew strong and broad.
Thus gained he even Wisdom's fairest goal—
"Looking from Nature up to Nature's God."

META E. B. THORNE.

LEAGUE PRAYER-MEETING TOPICS FOR OCTOBER.

Oct. 6. "The Secret of Success." Read 2 Sam. 5: 10, 12; Deut. 5: 33; Job. 17: 9; Prov. 4: 18; Isa. 40: 31; Ps. 1: 3; Ps. 64: 7; Matt. 6: 33; Phil. 4: 13; Gal. 6: 9.

1. What is success?
Our great work in life is to glorify God in developing Christian character for ourselves, and in persuading as many others as possible to do the same thing. In other words, we are to become like Christ and to do Christ's work. In this truth alone we may find the measure of true success. Judged by this standard, how many noted people have really made failures of life, and how many of the humble and obscure have been highly successful. On the great day of accounts this fact will be startlingly apparent.

2. How may one be successful?
(1) Success is possible. Every one should be impressed with the thought that in the highest sense he may make a success of life. Whatever answer others may give to the question, "Is life worth living?" he may exultingly reply in the affirmative. My life may be a success. What an inspiration there is in the simple fact!

(2) The conditions of success must be understood and met. The blunderer, the wilfully ignorant, the slothful, the unbeliever, cut themselves off from highest attainment. The soul filled with a worthy purpose, actuated by unselfish motives, characterized by faith, humility and perseverance, will some day reap abundantly. We need to feel that in the chain of forces which would lead to ultimate success there can be but one missing link. God's storehouse of grace is open to all alike. Whatever influence heretofore, surroundings and training may have, they can never determine the success or failure of a single life. The missing link, if there be one, will be failure to do our part. Add human co-operation to God's grace, and the result will always be success.

Oct. 13. "The Joy of God's Service." Read Isa. 35: 10; Ps. 16: 11; Luke 2: 10; John 15: 11; Rom. 15: 13; Phil. 4: 4; John 16: 22, 24; 1 Peter 1: 8.

1. Joy promised. (John 15: 11.)
It was evidently God's intention that all people should be happy. The Garden of Eden was a delightful place. The promised land flowed with milk and honey. Christ spoke often of peace and rest and joy. The apostles take up the thought, and give assurances of present and future blessedness to all believers. Whatever his circumstances, no one need be abnormally unhappy.

2. Joy enjoined. (Phil. 4: 4; 1 Thess. 5: 16.)

Paul clearly saw that Christian joy is essential to both growth and usefulness. The heart needs happiness just as plants need sunshine. The joy of the Lord strengthens our influence, wins the attention of the downcast, and is accepted by very many as a good reason for the hope that is in us. A joyous heart is wonderfully magnetic, and a happy life a most powerful element of success. Therefore we are commanded to be happy, and duty as well as desire bids us to obey.

3. Joy obtained. (1 Peter 1: 8.)

How many professing Christians there are who seem to be just as happy as circumstances make them. If everything goes well, they rejoice. When adversity comes, they lament. But Christian joy abides. The light within us is not darkness when the storm rages without. It comes not because of temporal prosperity, and it does not depart when the tide turns. It is born of a loving and pure heart, con-

scious favor with God, and the effort on our part to render all the service possible to our Heavenly Master. Mere service will not bring this joy. But service which springs from a grateful heart and the spirit of loving obedience, will ever be attended with joy and crowned with blessedness.

Oct. 20. "The Promises of God." Josh. 21: 45; 1 Kings 7: 56; Acts 2: 39; 2 Cor. 1: 20; 7: 1; Heb. 10: 23, 36; 2 Pet. 1: 4.

In opening the meeting, it might be well to give an opportunity for those who will, to repeat promises which they have found true in their own experiences.

1. The promises of God's Word are for all who need them. The "whosoever" is always expressed or implied. It was Richard Baxter, I think, who said, "I would rather have the 'whosoever' in the promises than my own name, for there might be several named Richard Baxter, and I might not be the one to whom God referred. But I know that 'whosoever' means me."

2. The promises of God cover all human needs. No good thing will He withhold from them that walk uprightly. The grace of God is sufficient for all needs, temporal and spiritual, small and great, known and unknown, and this grace is promised in all its fullness.

3. The promises are available to all men. There is no promise without conditions, but there are no conditions which any one need fail to meet. Rich rewards are promised those who overcome, and all may overcome.

4. That which is most frequently forgotten in regard to God's promises is the purpose for which they were given. Read carefully 2 Pet. 1: 4. This purpose is not that we may be made happy, or that life may be made easy, but that escaping the corruption that is in the world and having cleansed ourselves from all filthiness of the flesh and spirit, we might be partakers of the divine nature and perfect holiness in the fear of the Lord.

Oct. 27. "What Becomes of a Believer's Sins?" Ps. 32: 1, 2; 103: 12; Isa. 38: 17; 44: 22; Micah 7: 19; Heb. 8: 12.

The Word of God does not leave room for doubt in this matter. Throughout the Scriptures the strongest conceivable language, both literal and figurative, is used to declare the condition of one who has exercised repentance toward God and faith in our Lord Jesus Christ. A believer's sins are removed from him "as far as the east is from the west." God has "cast them all behind his back" and "into the depths of the sea." They have been "blotted out" and "forgotten" forever. What more forcible terms could have been used? A very simple and at the same time suggestive way of introducing this subject would be under two heads.

1. A believer's sins are forgiven. The work of forgiveness is never done by piecemeal. If a soul is forgiven at all, it is wholly forgiven. The work of forgiveness is never done temporarily. It often happens in courts of justice that a criminal convicted of a first offense is released on probation. If thereafter he keeps the law, his offense is not punished. If at any time he again transgresses, he must pay the penalty of both transgressions. But when our sins are forgiven, they are forgiven absolutely and forever. I may be punished for future sins, but never for sins once forgiven.

2. A believer's sins are forgotten. Not that God ever really forgets anything. He treats the forgiven sinner as if he had never sinned. His transgressions are not remembered against him. It is very difficult for us to be godlike in this respect. Many seem to have the power neither to forgive nor to forget, but God can do and does do both in the case of those who with hearty repentance and true faith turn unto Him.

REV. F. H. KNIGHT.

Only one day
God gives to me
At once—oh, may I use it faithfully!
—Emma S. Watson.

HOME-MAKING.

A FEW days ago, while wandering through a country graveyard, I came upon a plain marble slab bearing this simple inscription:—

MARY, wife of JOSEPH BELL.
Aged 42 years.
"She always made home happy."

This was all, but I thought, as I turned away, blessed is the memory of the wife and mother to whom husband and children can pay such an eloquent tribute. Her life needs not the sculptured marble to keep her memory green, for in the hearts of the dear ones left behind, the flowers of sweetness and beauty which she planted shall never fade, and in the great hereafter God will gather these buds and blossoms in His hand and twine them into a wreath for her glorified brow.

All women are not such blessings in their homes. A true wife makes a man's life nobler, stronger, better, grander, by the omnipotence of her love, "turning all the forces of his manhood upward and heavenward." By making his home happy, she beautifies his life, inspires him with courage, and softens whatever is rude or unkind in his nature.

The very centre of every woman's life should be her home. To her own household she owes the best influence of her life, and no matter what other duties press upon her, she should always find time to make home happy. The bride at the altar rarely allows her thoughts to wander away from the idealized being by her side, and while the honeymoon lasts, her dreams are exalted far above such commonplace subjects as house-keeping. Any reference to ordinary things like cooking, baking, sweeping, dusting, washing or scouring, jars inharmoniously upon the poetic rhythm of the lofty themes of conversation introduced by the newly-married pair. Neither the rosy bride nor the young husband she adores realizes that a daintily-ordered home or a disarranged toilet can have any effect upon the tone of their wedded life. What does it matter to them whether the bread is sweet or sour, the rice well-cooked or scorched, providing they can always be together and gather inspiration from the love shining in each other's eyes?

It seems cruel to allow such exquisite dreams to fade away, but the truth is, they do not long outlive the echo of the marriage bells or the fragrance of the bridal flowers. Before they are many days within their own doors the young couple discover that something more substantial than sweet words and tender smiles is required to make their new home-life a success. When they come down from the clouds and touch the earth-soil upon which other mortals walk, they find that, like ordinary people, their happiness depends largely upon some very prosaic conditions. Much to their astonishment at a very intimate relationship exists between the kitchen and their own enjoyment.

Love may rear its palace out of all the sweet graces of the heart, and its domes may tower even to the skies, and in this beautiful home two souls may dwell together in all the enjoyments of wedded bliss; but even

this magnificent structure must stand on the ground, with unpoetic and unromantic stones for its foundation. Commonplace and unromantic as it may sound, the stones out of which this foundation is built are good breakfasts, dinners and suppers, a tidy house, order, punctuality, good cheer, gentleness, patience, sweet temper. In this sin-stained world husbands are not angels, and making no pretense to such a high order of beings, they need a substantial basis of good housekeeping for the realization of their dream of blissful home-making. Many a heart-estrangement begins at the table where meals are irregular and food is poorly cooked or carelessly served. Bad housewifery will soon drive the bewitching dream of romance out of any home. It is a homely but nevertheless very true saying, that a man's heart lies very near his stomach, and the illusion which love weaves about an idolized bride will soon vanish if she proves incapable of serving his meals daintily. The wife who wishes the honeymoon to last through all the years of her wedded life, must retain the charm of early love by perfect housekeeping.

In these days when so many ways for the employment of the varied endowments of women are being opened up, the question may arise, "Where shall the line separating the home from the world be drawn?" There is a glory in all the sweet charities which Christian women are founding and conducting with laudable enthusiasm and unbounded success; and there are many who are free to devote their lives to public services, and to lend a helping hand wherever human woes and human tears call forth their sympathies. There are very few women to whom such ministrations are wholly denied, but the first duty of every wife and mother is the making and keeping of her own home. Her first and best work belongs to her husband and children; and while this remains undone, she has no right to go outside in search of work for others. Temperance conventions, and Dorcas societies, and missionary meetings, though praiseworthy in themselves, are not the places in which she should be found, until she has made her own home all that her wisest thought and best skill can make it. Some wives and mothers in their zeal to alleviate human need and human sorrow in the broad fields far away from home, have neither eye nor heart for the work of love close about their own feet. While they are engaged in their heavenly ministries in the lanes and streets in the city, the angels weep over their neglected duties within the hallowed precincts of their own homes.

Instead of the home being merely a place in which to sleep and eat, it ought to be the one spot to which the hearts of husband and children turn eagerly a hundred times a day. It should be a place in which to rest when one is tired—a place than all others the sweetest spot on earth, because the wife and mother, the best loved being in the world, is there to brighten it with her presence and good cheer.

The poet's song to which the world listens entranced, is but the sweetness of a mother's love flowing out in rhythmic measures through the soul of her child. The picture called into existence by the artist's finger is only a touch of a mother's beauty wrought out on the canvass.

No word or act of the mother can be so small or insignificant as to fail to leave its impress of beauty or deformity upon the tender young life. Then, whatever else we slight, let it never be her home-making. If we perform no other duty well in the world, let us see to it that we build well within our own doors. Do not let us keep our sweet spices sealed up for the burial of our dear ones; rather let us, Mary-like, anoint them forehead with our kind words and loving deeds. Better a funeral without a flower, a grave without a monument, than a life stripped of all the sweet, tender ministrations of love. To the living let us give our smiles and cheers; then, when we are called to whisper farewell among earth's shadows we will merit the sweetest tribute that could be paid to woman: "She always made home happy."

BELLE V. CHISHOLM.

ABOUT WOMEN.

—Mrs. Annie Wittenmyer is the newly-elected president of the Woman's Relief Corps.

—The daughter of Dr. Edward Hitchcock is restoring the frescoes in the Amherst College church.

—Miss Amelia E. Edwards, LL. D., has made engagements for sixty lectures in America during the coming season, selected from three hundred applications.

—Three American women received medals from the jury of fine arts in the Paris Exhibition—Miss Elizabeth Gardner, Miss Klumpke, and Miss Row.

—Bicycling is the fashion among women in St. Louis, and the number of riders is increasing rapidly. Buffalo also has a women's bicycle club.

—Miss Mary E. Alexander, of West Philadelphia, Penn., has the best record ever made by man or woman in examinations before the Civil Service Commission for certification to the executive departments for appointment. Her percentage is 94 out of a possible 100, which is just two or three points higher than anybody else's mark.

—Miss Gertrude Hulbert, daughter of Rev. C. B. Hulbert, D. D., late of Middlebury College, Vt., has been elected principal of Mr. Moody's Institute at Chicago. The school is for the purpose of training missionaries. Miss Hulbert is a graduate of Smith College, has been a teacher at Wheaton College, Ill., and recently connected with Mr. Moody's school at Northfield. Mrs. Capron, of the Madura Mission, India, will also be connected with the school.

—Women as inspectors of custom in New York have proved a success. Their employment in the examination of the baggage and persons of women passengers is very appropriate, and they have displayed much detective skill. The names of fifty-two candidates for position as inspectors have been published by the Custom House authorities. They have all passed the Civil Service examination.

—At Madison, Wis., recently, Miss Kate L. Pier, of Milwaukee, made an argument before the Supreme Court. She is the first woman lawyer in that State who ever did such a thing. Miss Pier is said to be a beautiful young brunette with magnificent black hair, which hangs in a prodigious braid to within a foot of the floor. Both her mother and father are lawyers, and the trio practice together in Milwaukee. Another girl in the family is now studying for the bar.

—Miss Caroline Whiting, seventy-one years of age, has been a teacher in New York City for fifty-three years. Says Miss Frances Willard in the *Union Signal*: "For fifty years she has not spent a day in bed; has taught always in the same school (No. 14), and worn out two school buildings; has been forty years principal and has twenty teachers under her care, and has had not fewer than twelve thousand pupils. Miss Whiting has had her home for fifty years with Mrs. Salvin and the latter's mother, both of whom were her pupils. This is a pretty fair record for one 'superfluous woman.'"

—"Little Lord Fauntleroy" seems like the child of a dream, but Mrs. Frances Hodgson Burnett disclaims any inspiration. "It is all very nice," she says, "to have beautiful visions and ideas floating around in your brain and to be back and watch them, but you won't succeed at anything unless you pin those beautiful ideas down on paper, or on canvas, or model them in clay, as the case may be. I am not inclined to work, but I go to my study every morning, whether I am in a writing mood or not, and it is seldom indeed that I do not accomplish something. Success is the direct result of work.—*Union Signal*."

God bends from out the deep and says,
"I gave thee of My seed to sow."
Bringer thou art of my harvest fold?
Can I look up with face aglow,
And answer, "Father, here is gold?"
—J. R. Lovell.

THE WITNESS OF ELSIE LYLE.

ELSIE LYLE, an attractive girl of seventeen, sat between the red plush cushions of a railroad car at the beginning of a long day's journey. It was to be a pleasure trip, long planned and looked forward to; and the best of it had been that her father could go with her, and she need have no care for the changes of the way. The day before she was to start, however, her father had been summoned elsewhere, and she must either give up the journey, or go alone.

"It is quite time that my girl learned to travel," her father said, as he kissed her goodbye. "It was not a difficult journey from Quinsogue to Boston, except that it involved two changes. Elsie would not have been at all at all, if her anxious mother had not overburdened her with directions and forebodings."

Just as the train started, Mr. Wardlaw, Elsie's pastor, took the seat by her side for a little while. "I am glad, Elsie," he said as he rose to go at the next station, "that you are to have a holiday. I value opportunities of travel, because they are opportunities of witness-bearing."

The words lingered in Elsie's memory, and gave a new turn to her thoughts. She had been thinking that she needed help, but Mr. Wardlaw thought she ought to offer help to others. She wondered whether any opportunity of witness-bearing would come to meet her on her journey.

The seat in front of her was taken at the next station by a poorly dressed woman with three children. The oldest was a boy, about nine, clad in a worn jacket with embroidered collar, and sleeves much too short, over a wrinkled blue shirt-waist, spotted with yellow triangles; and all this faded splendor surrounded by a broad fringed face and a fringe of red hair under the straw hat. He was evidently a good-natured boy, with smile enough for two, and when his mouth was open wide, you could see little else but that—and freckles. The other children filled the mother's seat, and the freckled lad drifted in with Elsie.

Now Elsie was fastidious, and she was not fond of boys. She had no younger brothers, and she felt, I think, that ragged, half-grown urchins were wild creatures, whom she did not know how to tame, and so avoided. It was not pleasant to have this boy's frayed garments and dusty boots so near her own dainty self; and the bad words on his hands made her shiver with disgust.

He too, looked at her as if she had been a strange wild creature. What did he think of her? she wondered. She must persuade him to think kindly, if possible; for, when she considered, he had as much right to his place in the world, and to his half of the seat in the crowded car, as she. And then, she saw his design, and she was careful how she treated one of his little ones.

I do not say that it was easy for her; but obedience has its own reward, and soon she grew interested in the child. He was as restless as a sparrow. What would he do next? And all the time he did not speak a word. Elsie had no more idea how to talk to a boy than to a monkey, but she was saved the trouble of beginning.

Suddenly he pointed out the window and called out: "Oh, say! See that fellow fishing!" "Do you fish?" asked Elsie. "Well, I guess!" was the answer. "I caught a string of trout down in Beclat that would make your eyes stick out!"

As it happened, Beclat was a town which Elsie knew by heart. Her grandmother lived there, and she had spent happy weeks in the old farmhouse. She had herself caught trout in Beclat. There was no trouble about conversation after that.

Indeed, the soon found that the whole family had put themselves under her protection. They, too, were going to Boston, and she became at once an authority upon the route and all its changes. It amused Elsie to find herself talking like an experienced traveler, as, indeed, she was, in comparison with this woman, who was making the first real journey of her life. She shared her lunch with Tommy and his sister, and drew pictures of horses and sheep and railroad trains. It was she who led the way when changes were to be made, and found seats for all on the shady side.

But the true story of the day was not yet ended. A fortnight later Elsie received a letter from Mr. Wardlaw.

"I have good news to tell you, Elsie," he wrote. "Do you remember Mr. Smith, the lawyer, who sat on the other side of the car that day you left home? I have just been wondering why he was not a Christian. Yesterday he sent for me. I found him shut up in the house with a cold. He apologized for the trouble he had given me, and added, 'I have sent for you to teach me how to be a Christian.'"

"You can imagine that I was glad; but I was happier yet when he told me how he had reached this decision. Can you imagine what you had to do with it, Elsie?" It seems that he had been fighting with his conscience until that day when you set out for Boston. "I traveled half a day," he said, "with Elsie Lyle. I knew that she had just made a profession of her faith, and set myself to watch her. I know what young girls are like—I have had daughters of my own. I will see, I said, if I can discover any sign of a changed life in this young girl. 'And if you do,' said conscience—'If I do, I answered to myself, I will believe in Christ. I wanted her to fight my battle for me. It was cowardly and unfair, I admit, but I did it.'"

do but to surrender. And I wanted to surrender. What the spirit of Christianity had done for Elsie Lyle, I wanted done for me."

—REV. ISAAC O. RANKIN, in *Congregationalist*.

Mr. Wesley's Personal Appearance.

John Wesley is thus described by Rev. John Sampson, who knew him well:—

"The figure of Mr. Wesley was remarkable. His stature was of the lowest, his habit of body at every period of his life the reverse of corpulent, and expressive of strict temperance and continual exercise; and, notwithstanding his small size, his step was firm, and his appearance, until within a few years of his death, vigorous and muscular. His face, for an old man, was one of the finest we have seen; a clear, smooth forehead, an aquiline nose, an eye the brightest and most piercing that could be conceived, and a freshness of complexion scarcely ever to be found at his age, and impressive of the most perfect health, conspired to render him a venerable and interesting figure. Few have seen him without being struck by his appearance, and many who have been prejudiced against him have been known to alter their opinion the moment they were introduced into his presence. In his countenance and demeanor there was a cheerfulness mingled with gravity; a springiness which was a natural result of an unusual flow of spirits was accompanied with every mark of most serene tranquility. His aspect, particularly in profile, had a strong character of sanctity and penetration."

IN THE FOG.

Valley of pallid mist and grey
Wrap the world of yesterday;
Through the world of yesterday;
Yellow sands, and mountain shape,
Sun and sky, and waters blue,
All are blotted from the view.
O! to sea we blindly stare;
Did we dream that such things were?

No; untouched, and safe and sure,
All these lovely things endure;
Underneath that hovering mist,
All the blue and amethyst,
All the rocky cliffs and seas,
All the sun-lit rippling free,
Mountain forms and islands green—
All are there, although unseen.

If we bravely bid and wait
Through this brief eclipse of Fate,
Some through the sunning and
Keeping heart and hope in tune,
Shadows shall give place to sun,
And, out-stealing, one by one,
All the fair things mourned in vain
Shall be made our own again.

Dear heart, faint heart, who in shade
Stare, pale, perplexed, afraid,
At the best of enlightenment
O! yesterday's content.
Courage take; for hope endures,
Though a little mist obscures,
And behind the fog-wreaths dun
Brightens the eternal sun.

—SCARF COLLIER, in *S. Times*.

NOTES ON LETTERS.

"On motion, it was voted to give a year's subscription to *Our Youth and the Christian Advocate*, to use in the reading rooms of the Y. M. C. A."

This is a thoughtful action. There are in some of our towns and cities reading-rooms in which you will not see from one year's end to another one of our Methodist papers. Let our Leagues have an eye open, and see that our church papers are on file in every reading-room in the country. By making a gift of *Our Youth*, or *Our Youth and the Christian Advocate*, you can help to "make our church a power in the land." It would be well, also, for each League in New England to subscribe for a copy of *Our Youth and the Christian Herald*, and have it kept for reference at the church. Some one could be found who would see that it was filed in a binder and placed on a table or shelf in one of the vestries where all could use it.

QUESTIONS AND ANSWERS.

23. Is the Epworth League suited to our church schools and colleges?

Certainly. It will be well for the young people in our seminaries and academies and colleges to be banded together under the watchwords of the League. The first auxiliary started after the Cleveland Convention was in the Ohio Wesleyan University by Dr. Harbut, the corresponding secretary of the League.

24. Would you indiscriminately recommend such meetings as the Forum and the North American?

If indiscriminately means without a word of caution or direction, we would answer no. But we say believe it safer to let such papers and journals be upon the home table and the general table than to attempt a boycott because of the infidelity and false reasoning that are printed in them. God did not and does not shut man away from the possibility of the choice of evil. He does give him an unctious so that he may avoid the bad and choose the good.

25. What says the world of those active members of the Society of Christian Endeavor who take part in public dances? Can they ask the Master's blessing upon the dancing, of course, to members of the Methodist Episcopal Church?

We cannot see how a member of the Methodist Episcopal Church can take part in public dances and ask God's blessing upon it. For even if he thinks that it is not wrong for him to dance, he knows that he has solemnly promised not to do so. While this rule remains in our Discipline, it should be respected. The occasion must be peculiarly exceptional when one who has promised to keep it can ask the Divine favor on his breaking it. We believe, also, that the world calls dancing, and do it to the glory of God—as we are bidden to do everything—extremely rare. Spurgeon says when he sees a girl dancing he thinks of John the Baptist and puts his hands up to his own neck to see if his head is secure.

We did not at all for our deeds remain
To crown with honor, or mar with stain;
Little bags of assorted silk, thread wanted
Our lives shall speak, when our lips are dumb.

A FESTIVAL OF DAYS.

A VERY pretty variety of "Fair" has lately been tried with success. It is called "A Festival of Days." Six booths were arranged, named for the days of the week, beginning with Monday.

In the first booth there were piles of clothes-pins, and clothes-pin bags, big aprons, sticks for lifting the washing from the boiler, bottles of bluing, and pounds of starch, and small home-made boxes containing seven recipes for "picked-up dinners."

Tuesday's booth had holders for sale, and brooms, skirts, and bosom holders, neatly covered, and bags made of ticking to hold them when not in use. Also clothes-horses and flat-irons (cold on commission).

Wednesday evidently was mending day, and showed for sale piece-bags, big and little, darning-balls, cottons, woolsens, and needles. Little bags of assorted silk, thread wanted to match any color of the rainbow and "shades between," and skeins of cotton for mending big gloves. Also glove and boot buttons, and small, real boxes labeled "The Bachelor's Delight," which proved to those who investigated to contain a safety-pin.

Thursday suggested silver cleaning, lunch and reception. Soft flannels, silver and brass polish, and brushes to rub with, were neatly boxed and ready for use. There were also for sale sets of lovely table-cards for lunch parties, and samples of hand-painted and lettered ones, for which orders were taken. Dainty needle-work on tray cloths, carving pieces, and finger-bowl dainties tempted admirers to buy. Visiting cards and card cases were also for sale.

Friday's booth brought us back to the practical of life. Sweeping caps, and dust-bags, and dusters, plain and fancy; sweeping caps to cover the shoulders, and broom covers to whom dirt is an enemy. A broom having a cover fitted to it, and a full bouce of dandel around the bottom, hinted to the owners of hard wood floors a new way of dusting them. Switches for beating rugs and carpets, and covers to put over beds and furniture, proved that the planners of the booth worked from experience.

Saturday represented baking-day. Cook-books, gotten up by the ladies managing the Fair, having recipes vouched for by names in full, sold well. The recipes were tested by articles made from them, which one might sample on the spot. Quick sales and good profits declared Saturday a popular day. And the "Festival of Days" was voted one of the most profitable attempts ever made to combine pleasure-getting and money-making. —*Good Housekeeping*.

Bits of Fun.

—Customer: "Who is that man making such a disturbance in the back of the store?" Clerk: "That's the silent partner."

—The tenor in a fashionable church choir found, to his horror, that his voice all at once became unpleasantly thick. He strained it, but without any good effect.

—He (who in attempting to get some pond lilies

The Sunday School.

FOURTH QUARTER. LESSON I.

Sunday, October 6.

2 Samuel 5: 1-12.

BY REV. W. O. HOLWAY, U. S. N.

THE TRIBES UNITED UNDER DAVID.

I. The Lesson Introduced.

1. GOLDEN TEXT: "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133: 1).

2. DATE: B. C. 1048; seven and one-half years after Saul's death.

3. PLACES: Hebron, in Judah, twenty miles south of Jerusalem; and Jerusalem, the "invincible fortress" of the Jebusites.

4. PARALLEL NARRATIVE: 1 Chron. 11: 1-9.

5. CONNECTION: David removes from Ziklag to Hebron, where the men of Judah join him.

6. SUMMARY: The men of Judah join David at Hebron, and he is crowned king over them.

7. OBJECT: To show the unity of the tribes under David.

8. MOTIVATION: The men of Judah join David at Hebron, and he is crowned king over them.

9. REVIEW: The men of Judah join David at Hebron, and he is crowned king over them.

10. CONCLUSION: The men of Judah join David at Hebron, and he is crowned king over them.

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V. The Lesson Illustrated.

CONDITIONS OF GREATNESS.

The great and successful men of history are commonly made by the great occasions they fill. They are the men who had faith to meet such occasions; and therefore the occasions marked them, called them to come and be what the successes of their faith would make them. The boy is but a shepherd; but he hears from his pious father, the king of the country, that he is to be a king. A fire seizes him, and he goes down, with nothing but a sling and his heart of faith, to lay that champion in the dust. Next he is a great military leader; next, the king of his country. As with David, so with Nebuchadnezzar, and as with Luther, A. Socrates, Tully, a Cromwell, a Washington—all the great master spirits, the founders and lawgivers of empires, and defenders of the rights of man—are made by the same law. These did not shrink abjectly within the compass of their poor abilities, but in their heart of faith they embraced each one his cause, and went forth, under the inspiring force of their calls, to apprehend that for which they were apprehended (Bunnett).

CAMP-MEETING REPORTS.

West Dudley Camp-meeting.

The West Dudley camp-meeting, which was held in numbers and spiritual interest the two preceding years. These meetings had their inception in the mind and heart of Bro. G. E. Mansfield, seconded by his pastor, Rev. W. J. Pomfret, then pastor of the M. E. Church in Southbridge, and were virtually the outgrowth of a Sabbath-school work he (Mansfield) had carried on in the groves in summer, and in winter where he could find a shelter. Located near a little village whose industry is paper-making, drawing together many nationalities, isolated from places of public worship, here our brother found his work for Christ in gathering the neglected children together and teaching them the way of eternal life. Ministers of the surrounding parishes have nobly sustained this work by afternoon preaching.

Fitting, then, it was that in this place a gathering of devout and earnest workers for Christ be invited to spend a week, for every tree, rock and dell is consecrated to the great Giver for His divine worship. Happily this grove is owned by Bro. Mansfield's own land, on which he has expended much time and hard work and has made it a cheery spot—easy of access from the highway, gradually sloping to the banks of the Quinebaug, thus making a natural drainage, while near by bubbles up a spring of good water, and only a few minutes' walk to the railroad station of the Southbridge Branch. Rev. W. J. Pomfret presided over the first meeting with good success, and as he was not able to attend the second, James H. Earle, of Boston, editor of the *Contributor*, took charge, to the great satisfaction of all Christian workers present. The services began Aug. 27. At 2 o'clock P. M. a spiritual feast was served as a dedicatory service by Bro. Earle, and this he supplemented in the evening by an altar service of consecration. The preaching and other services came in the following order: Wednesday, Rev. T. B. Smith, of Webster, Geo. H. Coon, of Charlton, and J. H. Earle; Thursday, N. Fellows, D. D. Southbridge, P. R. Straton; Friday, Revs. Geo. Coon, T. C. Dunham, East Thompson, F. W. Linton; Saturday, F. B. White, East Woodstock; A. H. Bennett, Canterbury, Conn. Sunday, Dr. Parker, of New York, I. Johnson, of Oxford. Monday Dr. Parker preached morning and afternoon, and Rev. Mr. Coon in the evening. Most of the preaching services were supplemented with an altar service, many of which were seasons of spiritual power. Sinners were converted, and many believers were uplifted to a higher divine life. The love-feast Sunday morning was probably the children's meeting under the direction of Mrs. Earle at 1 o'clock was a success. The preaching was direct and spiritual, seeking immediate results, and found success gloriously in Christ. Dr. Parker came on the ground Saturday fresh from his own revival altar, where over nine hundred persons have been converted within a few months, and immediately took the work at the altar after the sermon, and from that time onward he was in labors more abundant till the close Monday night. A. H. BENNETT.

Willimantic Camp-meeting.

The thirtieth annual meeting began August 12 and closed the 19th. Presiding Elder Tirrell was in charge, and the meeting was unusually successful in helping the many seekers after heart-purity. The themes presented by the twenty-eight ministers who preached make an interesting study. On Monday evening the first sermon of the series was by President Tirrell, whose theme proved the key-note. There was a remarkable spiritual unanimity in all the sermons and an eloquence born of the Holy Ghost in every preacher. Hence it may truthfully be said that every sermon was able and every preacher eloquent.

Preachers and Themes.

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IV. The Lesson Applied.

1. Patience wins.
2. Words tell, in the long run.
3. Better be sought than seek.
4. Rulers should be native-born. The blood of the people should flow in their veins.
5. A fair record, good or bad, has a voice.
6. Political, as well as other compacts, should be entered into "before the Lord."
7. The discipline of pain and hardship is invaluable as a preparation for leadership over men.
8. If the enemy possess our spiritual stronghold, he must be dislodged.
9. In God's favor is life, and His loving-kindness is better than life.
10. The enemy of souls may defy, but he need not defeat. "Resist the devil, and he will flee from you."
11. It is a grateful and right thing to recognize God's hand in our personal history.

Holden, Acts 1: 11—"The Mental Continuity of Christ;" B. W. Hutchinson, John 18: 38—"What is Truth?" Thursday morning, J. M. Taber, Acts 10: 34, 35—"Masks;" afternoon, J. E. Hawkins, Heb. 13: 8—"The Eternal Christ;" evening, R. D. Dyson, John 3: 5-7—"The New Birth." Friday morning, D. P. Leavitt, Rom. 3: 26—"God's Substitute;" afternoon, Bishop Mallalieu, Rom. 12: 1, 2—"God's Mercies;" evening, J. Hollingshead, Psalm 8: 3, 4—"What is Man?" Saturday morning, F. L. Hayward, Matt. 18: 3, 4—"Analogies of Conversion;" afternoon, Dr. Parkhurst, Rev. 3: 20—"The Compassionate Christ;" evening, C. A. Stenhouse, 1 Pet. 1: 16—"Outward and Inward Holiness." Sunday morning, H. D. Robinson, Titus 2: 11-14—"Partial Truths and The Truth;" afternoon, W. P. Buck, Psalm 11: 3—"The Foundations;" evening, E. F. Clark, 1 Cor. 4: 9—"The Tragedy of Human Life." Monday morning, H. N. Brown, Jude 3—"Contend for the Faith;" afternoon, L. K. Moore, Brooklyn, New York, John 4: 10—"The Divine Love;" evening, E. F. Smith, John 7: 36—"Slavery and Freedom." Sunday previous to meeting, J. McVey, 2 Kings 5—"Naaman."

A City Set on a Hill.

This cottage city is located on a side hill in a beautiful grove, and is hidden from the charming hill country surrounding. To this city constant additions are being made. More than two hundred cottages and society houses or chapels face on avenues which form concentric circles with the main auditorium for common center. The auditorium seats about 3,000 people comfortably, and on Friday and Sunday afternoons this capacity failed to meet the demands of an orderly yet thronging multitude. Thousands stood with in hearing of the services. The singing was conducted by Professor Turner at all the services.

A leafy canopy is beautiful, but very leaky in a smart shower, as has often been demonstrated in this grove. The executive committee is now ordered to provide something beside leaves, and another session will see an artistic roof over the heads of these modern grove worshippers. Other improvements are also projected. The electric light may be one; at least, the "dim religious light" here represented by smoky kerosene lamps will not be tolerated again.

"Shall the meeting be held on Sunday next year?" was decided affirmatively. The absence of all Sunday trains or any disturbance except that incident to a gathering of people coming forth or in carriages—and not any more among them than at a country church on special occasions—the absence of disturbance, and the stringent restriction about money changing, make it probable that Willimantic camp-meeting will hold over Sunday more than once more. The good done on Sunday in the conversion of souls is beyond any other day in the whole meeting.

The Woman's Home Missionary meeting on Sunday previous to camp-meeting proved successful. Miss Levi, a talented colored teacher, made an eloquent appeal in behalf of her race in the South. She is now teaching in the Browning Home at Camden, South Carolina. Since the camp-meeting she has lectured in many places in Eastern Connecticut with marked success.

The mass meeting of the Woman's Christian Temperance Union, on August 20, under the auspices of the Union, was a success. Mrs. R. B. Stanley, Mrs. Andrews, Mrs. Forbes, Mrs. Buell, Mrs. Fitzgerald, Mrs. Fessenden, Mrs. Hoffman, N. Stanley, Professor Turner and Rev. Mr. Forbes, besides several other clergymen and laymen, assisted in making the day memorable. Certainly the women are doing a great deal in behalf of constitutional prohibition.

A new feature of interest was a meeting on Wednesday, August 21, of the well-known State Sunday-school Association. Rev. O. W. Scott presided, and W. H. Hall, the State secretary, acted as secretary. H. J. Prudden conducted a conversation, "The Responsibility of a Sunday-school Teacher;" Rev. C. A. Piddock, "Study of Scripture;" L. R. Hazen, "World's Convention;" W. H. Hall, "Work of Association;" Rev. Allan McRae, "Teaching with Authority;" C. B. Foote, "Non-attendance." The Hanover male choir led the singing. It is proposed to make this Sunday-school day a permanent feature.

Conclusion.

The spiritual features of this camp-meeting are not fading out into a memory, but seem as bold and striking as ever. Presiding Elder Tirrell was wise in directing, and was ably supported by his co-laborers in the ministry. Bishop Mallalieu's characteristic sermon and Dr. Parkhurst's scholarly exposition were appreciated. The whole meeting is now a refreshing memory.

KARL.

The Aroostook Valley Camp-meeting.

This meeting was held in Caribou, commencing Aug. 16, and continuing till Aug. 22, under the direction of Rev. B. C. Wentworth, presiding elder. Bro. Wentworth seemed as much at home on the quarter-deck as though he were at the close instead of the beginning of district work. He kept his hand on the helm, his forces ready for action, and his voice was heard ringing through the grove with no uncertain sound. The weather was delightful, and the view across the Aroostook River a beautiful picture. This meeting is without the appendix of cottages, and large numbers do not remain on the grounds on special occasions. This year the ground was lighted for evening meetings at 7:30, and as a good working force was present, it is probable that more meetings were held at the stand than for any year for a long time, and each service seemed to be attended with blessed results.

A great change has taken place within ten years with reference to the ministerial force. There were but two preachers in the patronizing territory where now there are five, and in addition to these we have the Conference Quartette, consisting of Wentworth, Lewis, Clifford, and Frohock, and their singing was an interesting feature of the meeting and very much enjoyed by the people. Besides these brethren, there were from abroad J. H. Irvine, N. S. Preble, J. W. Day, and Bro. Brooks. These with the brethren stationed in that section made a good force, for they all had a mind to work. J. W. Day and H. E. Frohock preached impressive sermons on the Sabbath, and Brothers Lewis and Frohock delivered the temperance addresses on Thursday, the last day, when the White Ribbon army and the Loyal Legion were out in force. The Legion marching in uniform like a battalion of troops, were a beautiful sight. It looks as though this section of the State was taking the lead in the temperance work.

We think that the aggregated results of the continuous week's work will place this meeting among the best ever held on the ground. Estimated conversions, from fifty to seventy-five.

OBSERVER.

Wilmo Camp-meeting.

This meeting opened Sept. 3, and closed Sept. 8. The weather was good; the attendance fully up to the average; the order excellent, the best that has ever been known. The number of preachers was not so great as in some former years. The meetings were deeply spiritual from the first, and the power of God came down upon the preachers and the people. The following themes were presented: "The Divine Call;" "The Soul's Situation;" "The Prayer of the Publican;" "The Victory over Evil;" "The Unknown God Declared;" "The Sufferings of Christ Ourselves;" "The Heavenly Home;" "Not a Cunningly Devised Fable;" "The Weeping Jesus;" "The Joyful Sound;" "The Prodigal's Resolve;" "Zion;" "The Disposal of Christ;" "What is Man?" "Wisdom;" "The New-mine Power." The following brethren preached in the order named: L. R. Danforth, C. H. Tucker, Mark Tisdale, G. A. McLucas, G. C. Noyes, D. C. Babcock, G. A. Tyrrel, D. J. Smith, J. H. Trow, C. F. Trussell, M. Ober, J. E. Robins, A. C. Hardy.

This camp-ground, under the shadow of Kearsarge, is one of the pleasantest in the State. Rev. Hugh Montgomery is really the father of this enterprise, assisted by Rev. G. W. H. Clark. The first meeting was held in 1869. For a time this was the meeting of Claremont District. In 1873 the meeting at Claremont Junction was opened. This drew largely from Wilmo, and for a few years the Wilmo interests trembled in the balance; but the experimental period is passed. Wilmo camp-meeting is an established institution. The grounds have been greatly improved; several cottages have been built, and signs of permanency are noticed on every hand.

GENERAL METHODIST ITEMS.

—Methodism is the greatest common denominator of all the reformed churches. — W. T. Stead.

—The African Methodist Church has decided to establish in Philadelphia a home for its aged ministers. It is to cost \$50,000.

—World Wide Missions for August has a fine portrait of Rev. Dr. T. C. Hill, superintendent of our Utah Missions.

—Rev. W. H. Hickman, D. D., of the Northwest Indiana Conference, has been elected president of Clark University, Atlanta, Ga.

—The Swedish Book Concern in Chicago has done good work during the past year. The Discipline has been translated, and the *Sund-bulet* has increased its circulation to 5,000 copies.

—Professor E. O. Thayer, who recently retired from the presidency of Clark University in Atlanta, will forthwith to enter the pastorate, probably in a Western State for health reasons.

—A new 1,000-pound bell inscribed: "Presented to the First Methodist Episcopal Church, York, Neb., by the young converts of the winter of '89," now swings in the belfry of that church.

He Wants Results.

"I will not accept your bodiless theories," exclaims the materialist. "I require something tangible; I want an assertion that supports its own evidence." Very well, then; how is this to be evidenced?

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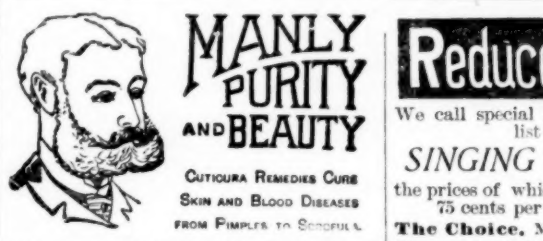
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